

THE
FATHERS
BLESSING;
OR
Second Councell to his
Sonne.

Appropriated to the generall, from that
*particular example of Learning, and
Pietie his Majesties composed for
the Prince his Sonne.*

*Seconded with Observations upon the Di-
rections and Precepts of the Sages and
Philosophers of auncient and
Moderne times.*

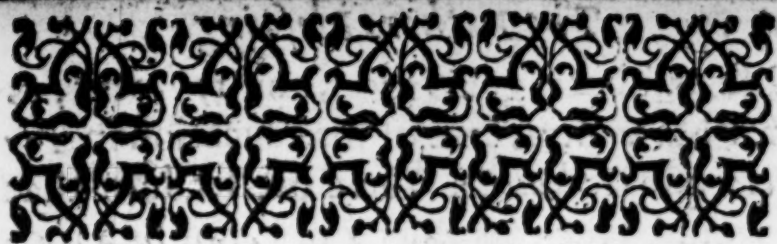
With Prayers and Graces fitted to their yeares
and Capacities.

Eccle. 12. 1.
Remember thy Creator, &c.

Printed at London, for Leonard
Becket, and are to be sold at his Shop,
in the Temple, neere the Church.

1616.





The Induction, or Preface,
in which is contained the Fa-
thers Blessing.



I T is much better
not to bee borne,
then not to bee in-
structed in Wise-
dome and know-
ledge : and there-
fore saith *Salomon*,
(which I imply vnto
thee ;) *My Sonne*, *Pro. 5. 1.*

*hearken vnto Wisedome , and incline thine
eare vnto my knowledge , for a wise Sonne
maketh a glad Father, but a foolish Sonne is* *Pro. 10.*
a heavinesse vnto his Mother. A wise sonne *12.*
*buildeth the house upon high , but a foolish
sonne pulleth it downe to the bottome. There-
fore the naturall Childe of a mans owne
loynes and generation , the instrumentall
cause of his birth and being, is not indeed
so deeply indeered vnto him for this his*

4 *The Fathers Blessing.*

life and beeing, his food, and rayment, as for his zealous care of his education in *Pietie* and *Godlinesse*. Therefore let him that would haue this wise Sonne, not be a foolish Father, hee that would not haue his house pulled downe, let him instruct his Sonne how to build it vp. Let him that would not haue him to be a heauinesse vnto his Mother, vnacquaint him with the lightnesse of Vanitie and folly. *Pueri, Children*, saith a Reuerend man, are *Dona Dei*, The gifts of God. *Pignora amoris* } The pledges of loue, and for their further excellencie: *No Generation, no Regeneration, no Sonnes of the Earth, no Saints of Heauen*: and as (saith Salomon) *The feare of the Lord is the beginning of Wisdome*. So is it the beginning of the blessednesse of a mans selfe, his wife, his offspring, as it is in the *Psal. 128* *Thy Wife shall be as the fruitfull Vine on the walles of thy house, thy Children like the Olive branches round about thy Table, or as a Garland of Saints about the Throne of God: loe, thus shall the man be blessed that feareth the Lord*, and for their further comforts that haue them, saith another; *They are as so many swords drawne in thy defence, so many Arrowes in thy quiver*: *Arrowes* saith a learned

ned man, because by education they may bee so fitted to shoote against thine enemies, as otherwise against thine owne brest. And I haue read, to shew the danger of loose libertie and ill education of Children, of a Father whose sonne through the folly of his owne, or the procurement of others, had offended the Law, and was to vndergoe the Iudgement thereof, which was death, at the place of execution espying his Father, desired to salute him before his death, in which action most vnnaturally he bit off his nose, for that he had not (as he said) Instructed him better in his youth. Heere therefore, in this place I will assume the person of a graue and learned Gentleman, from whose mouth vpon his deathbed, his Children kneeling before him, his wife and friends heauy Spectators about him, he thus opened his mouth vnto them: The person of whom euery Father may assume in his own perticuler Family and chardge, being no better president that I finde or know to be produced, as grounded from the Originall of all knowledge, and truth, the Scriptures as the Well-head, and from the Sentences of graue and learned men, as streames and Channels issuing from that Fountaine and

confirmed by his owne experience, so waightie as able to ballace the vnsteddy vessels of Youth with firmnesse and vnderstanding. and thus they follow: *My sonnes, the God of Heauen and Earth bee your portion, and then in him you shall want no manner of thing that is good.* I was your naturall Father to this time to protect you, gouerne you, and prouide for you, but I must leaue you now, and descend to this bed of Darknesse, for it is appointed all men must dye, and my time is approached beeing but a Spanne-long. Serue him, walke before him in singlenesse and vprightnesse of hart, and he will be your Father in my stead, to accomplish that for you that was neuer in my power. Keepe a good Conscience all the dayes of your liues, and by that meate out to euery one, the measure you would receiue from their hands, and then when the time shall come, which though you be young, you know not how farre off it lodges this present, for many a one laughs this instant that must die to morrow, that would weepe if he knew he had but a moneth to liue, as the learned Sir Thomas More thus further exprest it.

Fleres

The Fathers Blessing.

*Fleres si scires unum tua tempora mensam,
Rides quum non sis forsitan una dies.*

English.

*Knewest thou a moneth should end thy daies,
It would giue cause of sorrow:
And yet perhaps thou laughes to day,
When thou must dye to morrow.*

Then when you shall lye vpon your bed of Death, Death shall not appeare vnto you in his vglieft shape, for his sting shall be taken out, and his deformitie done away, you shall haue comforts within you, when all outward helpes and comforts faile you, then you happy through troubles, shall see your happinesse: Then euery paine you shall feele shall be but as a pleasure vnto you, because it shall be as a preuention of the pains of Hell, and euery ease in paine, as a fore-taste of the ease and peace, and loyes in Heauen, then the graue shall not seeme grievous vnto you, because it was the Lords bed, and therefore sweetned vnto you. The Iudge shall not astonish you because the Iudges Sonne is your Adocate. O that Christs mercie to mee might moue you and all others to loue him for the lesse I can expresse it the more it is, you shall here receiue from my hands, and his blessings vpon my indeauours, the portions of a
large

large allowance which he hath abundantly lent me. Go not with them in the steppes of the prodigal to a farre Country amongst a riotous and dissolute company, to dispend and lauish them vpon the follyes of youth and the snares of vanitie and the times, so long, vntill with him you shall bee brought to the huskes of his misery.

When I am dead, bequeath my body with all decent Ceremony to the graue, and as you shall follow it, thinke that ere long shal others follow you, that last Obsequie being done, and that giuen to the wormes that gaue you life, yeeld all respect and dutie to your suruiuing Mother, be so farre from offending her, that you strue in all reasonable things to giue her content and liking, remembering her care, trauell, and the dangers she hath sustained for you, and forget not her, who as the Poet could say; *Qua decem longes tulerit fastidia menses.* and though for no other desert or regarde, yet for the prolonging of your dayes vpon earth. O bee not of their mindes that say they care not for their parents offence, so they deserue it not: Yet inuert not the course of Nature by iudging your Superiours, for it is obseruable (as his Maiestie well noted)


noted) That the Parents Blessing or Curse hath almost ever a Prophetick power ioyned with it : and when she dyeth (as said Toby to his Sonne) bury her by me in the graue of your Fathers, that as wee were conioyned in life, so wee may not bee seuered in death, at which period at that time, through weaknesse, hee broke off, and after vpon some little recovery, he thus further continued it in writing, and after deceased.

Precpts follow.



PRECEPT. I.

*Layeth God the foundation of every
good Action.*

I.  ET God alwaies before
your eyes, that he may bee
as a Lanthorne to your
feete, and a guide vnto
your pathes, and striue to
delight in that against the nature of al plea-
sures, which though it taste as wormwood
in the mouth, may afterwards be as hony
in the stomacke, tis the folly of the world
that tramples goodnesse vnder foote as the
grasse of the field, but keepeth vp vice as
the flowers of the season, when the one we
know doth keepe fresh and florish, where
the other doth suddainly decay and wither,
according as one thus wittily writeth to
that purpose;

*We trample grasse, and praise the flowers of
May,*

*Yet grasse is Greene when flowers doe fade
away.*

PRE-

PRECEPT. 2.

Or Morning considerations, how to order your selfe and your affaires.

IN the Morning when you first awake, bleſſe God, giue him thanks for his carefull protection and watching ouer you, for the quiet rest and ſleepe he hath beſtowed vpon you, to the reſreſhing of your bodies and renewing of your mindes, but be ſure he haue the firſt place in thy heart.

PRECEPT. 3. *ibid.*

Call to minde all thy buſineſſes for the day following, and to thy ſelfe propoſe a good order and method to the effecting thereof, euer thinking of the end before thou vndertake anything, which being ſo done, then to all thy honeſt intents and in-
deauors craue the bleſſing and furtherance of God, *or elſe thou toyleſt in vaine, and thy labours will not proſper.*

PRECEPT. 4. *ibid.*

As for the ſucceſſe and effecting of thy buſineſſe, ſo before thou ſetteſt thy foote out of doores, put God againe in minde of thy perſon, implore his aſſiſtance and protection ouer thee, knowing that many a one hath gone out of his houſe liuely and well in
the

the morning, that hath beene seene deade before night, as for ought thou knowest, may befall thee.

PRECEPT. 5.

Is a restraint against sin, drawne from the vbiqunitis of God in beholding it.

THat which for either shame or sinne thou wouldest forbear to commit, if thou didst thinke that the reasonable eye of the meanest creature in the world behelde thee, let that sequestred and supposed priuacie neuer giue thee occasion vnto, for in so doing, what is it but to deny his omnipotencie and vbiqunitie, from which there is no place so retyred, that that peirring eye of his doth not looke into, that is more witnesse in it selfe, and powreful to reuenge then all the world besides, and more to bee feared, and therefore since there is nothing done in priuate that shall not be talked of in publike, nor committed in the greatest secrecie, that shall not bee preached on the toppes of houses, bee afraide to thinke, at least to do that in darkenesse that shall shame to approach the light, and this shall bee a barre

Luk. 5. 12

to keepe thee from many enormous crimes.

PRECEPT. 6. *ibid.*

*Taken as it was deliuered before his Maiestie
of England, and Denmarke, in a
Sermon at Greenwich, by Doct^r*

PLAYFERE.

WHEN Sinne allures thee, thinke
that thou seest Christ comming
towards thee, in that wanne and woe-
full habit as hee lay in the armes of *Ioseph*
of *Arimathea*, taken downe from the
Crosse, all clouded and sullied with blood,
and Death speaking thus or the like vnto
thee; O forbear thou wretched man to cō-
mit that sinne, for it fetcht mee from the
armes of my Father, from my royaltie
and glorie in Heauen whole and vntoucht
to the armes of this mortall man all woun-
ded, torne, and pearfed from head to foot
as thou seest, which wounds and lashes
being now healed vp, which were bored
and afflicted for thy sake, and I ascended to
the right hand of my Fathers glory againe,
again pull me not downe, by thy sinnes,
to

to my Crosse to Crucifie mee; and with this contemplation forbear to commit them.

PRECEPT. 7.

How to affect Vertue.

STrive to bee in loue with Vertue out of the inclination of thine owne vertue, for that is but a slavish and vnthankfull good, which Lawes and extremities doe keepe from the commitment of euill.

PRECEPT. 8.

Of deliberation and foresight.

IT is the part of wisdom to propound wise ends of discretion to mannage them thereto, therefore if thou wilt not be within the predicament of folly, vndertake nothing rashly, which thou hast not first suruaid to the issue and euent of a good proportion. In so doing thou shalt seldome commit that before to repent thee of afterwards.

P R E.

P R E C E P T. 9.

*How to remit Injuries, and pacifie
thy Anger.*

Let not the Sunne goe downe vpon thy
wrath, nor close vp malice with thine
eyes, for otherwaies how canst thou require
mercie at the hands of God, when thou thy
selfe wilt deny it to thy brother, and not be
equiualent in folly with him that breakes
downe the bridge ouer which he himselfe
is to passe.

P R E C E P T. 10. *ibid.*

And therefore if thy brother and thou fall
at variance, although through his occati-
on, yet goe thou first and offer reconciliati-
on vnto him, *For blessed are the Peacema-
kers*, if hee come first to thee, hee getteth
and thou loofest that blessing.

P R E C E P T. 11. *ibid.*

Let not thine anger remaine when thou
seest the cause remoued, and euer learne to
distinguish betwixt him that offends of in-
firmities or he that doth it maliciously, of
which let the one haue pittie, the other
Iustice.

P R E.

The Fathers Councell

PRECEPT. 12.

How to choose and use thy friends.

THough thou haue many acquaintance haue but few familiars, and let them be such as feare God, and so they cannot wrong thee vniustly, but they shall offend God, which they will feare to doe.

PRECEPT. 13. *ibid.*

Rather perswadethy selfe then thy friend to keepe thine owne Councell, for how wouldest thou haue another to keepe that secret which cōcernes him not, when thou thy selfe canst not whom it concernes; *Yet a Secret, (saith the Riddle) is too hard for one to keepe, enough for two, and too much for three.*

PRECEPT. 14. *ibid.*

Whatsoever discord shall arise betwixt thee and thy friend, as thou tenderest the reputation of an honest heart, neuer let malice in hatred make thee to reueale that, which loue and friendship before bound thee to conceale.

PRECEPT. 15. *ibid.*

Ever thinke him a true friend who tels thee plainly, but secretly of thy fault, for reprehension iust or vniust from friend or foe

for neuer doth a wise man harme, for if it be true he hath a warning to amend, if it be false he hath a Caueat to auoid, *And if he cannot indure to be reprov'd, let him doe nothing worthy reprehension.*

PRECEPT. 16.

How to speake.

LET thy wordes bee few, but aduised forethinke whether that which thou art to speake be fit to be spoke. affirme no more then thou knowest to be true, *And bee rather silent then speake to an ill purpose,*

PRECEPT. 17.

When most especially, to speake the truth.

VHEN the glory of God, or the good of thy neighbour doth require it, though at all times speake the truth, yet then especially, and feare not the face of any man before whom thou speakest, for the frowne of a Prince may sometimes be the fauour of God. *Neither shall flattery still holde in Credit, nor truth alway continue in disgrace.*

B

Remem

Remember that thou must, answere for every idle word, that in multiloquie the wisest man shall oreshut himselfe, auoyd therefore all dilatory and idle talke, for those that are too much addicted thereto, you shall obserue commonly, *In a flood of words, scarcely to yeeld a drop of reason.*

PRECEPT. 18.

How to beleene.

BEleene not all that is told, nor tell not all that thou hearest, for if thou doe thou shalt not long be without trouble, bu shortly without friends.

PRECEPT. 19.

Of lest.

MAke not a list of another mans infirmitie, but remember thine owne, and if thou be disposed to be merry, haue spetiall care to these three things.

1 *That thy mirth be not against Religion, alledging or prophaining the Scriptures to drinking purposes, as ouer many doe.*

2 A.

2 *Against Charitie.*

3 *Against Chastitie,* and then bee as merry as thou canst without offence.

PRECEPT. 20.

Against Enuie.

1 **R**Eioyce not at the fall of thine enemy, for thou knowest not what shall be thine owne end.

2 Be more glad to see any mans amendment then his punishment.

3 Hate no man, for feare Christ loue him, who will not take it well that thou shouldest hate him whom he loueth.

4 And if thou thinke him not worthy to be beloued, yet thinke Christ worthy to be obeyed.

5 Lastly, in praising be discrete, without enuie, in Saluting curteous, in admonishing friendly, in forgiuing mercifull, in promising faithfull, in recompencing bountifull, and make not the reward of Virtue the gift of fauour.

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PRECEPT. 19.

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Make not a list of another mans infirmitie, but remember thine owne, and if thou be disposed to be merry, haue speciall care to these three things.

1 *That thy mirth be not against Religion, alledging or prophaining the Scriptures to drinking purposes, as ouer many doe.*

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*Adviseth to keepe a good Conscience in
thy doings.*

NEver thinke to thrive by those meanes
that God hath accursed, for that is a
miserable gaine that is purchased with the
losse of thy Soule, let all thy actions there-
fore proceede from a good conscience.

For as one thus truly writeth, that many
with their woefull experience haue ap-
proved.

*Looke to your selves what Conscience you
haue.*

*For Conscience shall damne, and Consci-
ence shall save.*

And as another to that purpose hath an-
nexed.

*To rise by others fall, I deeme a loosing
gaine.*

All States with others ruines built,

To ruine runne againe.

And take heede whatsoever thou doest,
that it arise from a good Conscience.

For though man Iudge of the heart by
the outward Actions, God iudgeth of the
outward actions by the heart.

PRECEPT. 22.

How to Respect every man in his place.

GIue every man the honour due to his place, but euer more for his goodnes then for his greatnesse.

PRECEPT. 23.

Adviseth to be humble.

BE not proud for any externall worldly goods, nor for any internall spirituall guyfts, for as they came lately by Gods fauour, so by their abuse and his displeasure they take vnto them the winges of a swallow, and swiftly flye away.

PRECEPT. 24.

Against Hypocrisie.

BE the same in the sight of God that beholds thy heart, that thou seemest in the eye of man that seeth thy face for those for the most part that are infected with this sinne are giuen ouer to a reprobate sence, for of all the Sinners in the Scripture I neuer read of an Hypocrites repentance.

PRECEPT. 25.

Adviseth for thy company keeping.

Keepe thy foote from the dore of the harlot, thy hand from the Booke of the lender, thy tongue from the slander of thy neighbour, thy societie from the drunkard and the glutton, *For pouertie shall bee their portion, and the Sleeper shall be clothed with ragges.*

PRECEPT. 26.

Against Drunkennesse, & ibid.

HAunt not Tauernes, Brothels, Ale-houses, but beware of the danger and expence thereof, the bane both of body and soule, and substance.

PRECEPT. 27 *ibid.*

Be no company keeper, Gaimster, or such like, for both are the wasters of the pretious treasure of time; besides, hee that is wholly posselt of either, is not master of himselfe or his owne substance, therefore be sparing of thy presence, or thy expence,

pence, that way, euer accounting that well bestowed that is spent in thine owne house, amongst thine owne family, for besides all other losses, the losse of time they expend, which a wise man would redeeme at any rate, they drawe on oathes and quarrels, sursetting and sicknesse, and for the most part end in blood and death, and therefore as I said, he that is ouermuch affected to any of these, cannot rightly bee intituled to to his owne goodes, himselfe, or any thing that he possesseth.

PRECEPT. 28. *ibid.*

And if by any accident of thine owne, or importunitie of others, thou shalt bee ouertaken in this kinde, haue a more speciall regard that it bee not with any notorious or detected person, by whom, though not otherwise, thy reputation and credit may bee called in question in the opinion of the world, for by the company, bee it good or euill that thou keepest, such shalt thou bee censured to bee, for like seeketh to like, and in what company thou comest, euer haue a care it may be rather bettered by thy presence, the impeached any way, for y more good thou knowest, & teachest others

thers the more God will administer vnto thee, which that it may keepe a straight watch ouer thy words, thoughts, and deedes, of thy tongue and heart, restraining the libertie thereof in the first motion, so shal they neuer extend further then conuenient and honest.

PRECEPT. 29. *ibid.*

Marke the fearefull end of notorious euill men to abhorre their wickednesse, marke the life of the godly, that thou maist imitate it, and their blessed peace. Obserue thy betters, respect the wise, accompany the honest, and loue the religious.

PRECEPT. 30.

Aduiseth the danger' of an exemplar Sinne.

BE fearefull to commit Sinne, especially any exemplar Sinne, to shew the way as it were to others practise, least they perish vnrepentant therein, and it be one day laid to thy charge. Euery one shall haue enough to answer for himselfe, woe to him that shall bee prest with the waight of his owne and others. Euery Sinne as a
Millstone

Millstone able to presse him downe to the
pit of Hell.

PRECEPT. 31.

Adviseth against Suretieship.

BE not suretie, but for a tryed friend, and
a good occation, and beware that thou
set not thy affection on any thing that is
vnlawfull, for there is no one vice that ha-
uing wholly posselt a man that is not ac-
companied with a whole traine of wicked-
nesse at the heeles, able to eate vp and de-
uoure the very roote and Substance of
goodnesse it selfe.

PRECEPT. 32.

Against selfe affectation.

TAKE heede of ouerwening and vaine
curiositie, and boast not thy selfe in
the knowledge of thine owne vnderstan-
ding, for it was the speach of the wisest of
all mortall men, to say that he knew no-
thing, but that he knew he knew nothing,
and therefore though thou study the best
and

and highest things that are, retaine a humble thought and lowly opinion of thy seife, and strive rather to be high in other mens eyes then in thine owne opinion.

PRECEPT. 33.

Advisesh for the choyce of seruants.

CHOOSethy Seruants as Phisitians doe their simples, not the fairest to the view but the most vertuall for vse, and as for their qualitie, so learne their quantitie and true vse, let them be such as wil imply more for Conscience then for feare, of such bee not ignorant of the vertue of their worth nor forgetful to repay them, *For a discreet Seruant deserveth to haue rule ouer a lewde Sonne, and to deuide the inheritance among the brethren.* Keepe not more then thou canst well imploy, for an idle seruant is more dangerous then ten that are busied, and as the Prouerbe truely sayes, *Frustra fit per plura quod potest per pauciora.*

PRE-

PRECEPT. 34.

Adviseth for Household Provision.

Keepe a reasonable meane in thy expences, and lay to buy thy household provision at the best, for he that will not provide his cloke before the raine, may by chance be wet to his cost : and inioy with thankfulness those blessings God hath lent thee for thy comfort, for what differeth extreame prodigalitie, by wasting of all to possesse nothing, from extreame miserableness by hoarding vp all to enioy nothing.

PRECEPT. 35.

Exhorteth to Knowledge.

STrue not to bee ignorant of that which may bee knowne, for Knowledge and learning is a light burthen, the weight whereof will neuer presse thy shoulders.

PRE-

PRECEPT. 36.

Of Government.

Endeauour to rule those that liue vnder thee, rather by Loue then by feare, for to rule by loue is easie and safe, but by Tyranny hard and dangerous.

PRECEPT. 37.

Of the choyce of a Wife.

THough a man cannot chose himselfe, yet would he think he might chose his wife, which for all the sensible appearance, is not directly in any ones owne power, for this action of a man, especially the choyce of his first wife, is one of the greatest consequence he committeth in his whole life, and therefore God out of his secret purpose in this thing giues her from himselfe either a good, or euill, as he hath appointed either a Blessing or Curse to the man in this life, therefore attempt not, though with thy ripest naturall iudgement and circumspection, to vndergoe that charge without his direction and assistance implored, then after thy choyce thou maist hope

hope to be so blest as to say; *My Lot is fallen in a pleasant ground.*

PRECEPT. 38.

Containeth certaine Sentences pertinent to this former.

1. **M**arry in thy youth, for a woman out of her owne choyce, seldome pluckes a man as a rose full blowne.

2 In thy Marriage, so seeke to marry thy bodie, that thou maist marry thy minde.

3 That thou maiest bee loued, bee amiable.

4 Be Chaste in thy Marriage, for otherwise, how canst thou expect that from thy wife being the weaker vessell, that thou thy selfe art not being the stronger.

5 Make not thy friend too familiar with thy wife.

6 Conceiue not an idle Iealosie, being a fire sooner begun then easily put out.

7 Affect him not that would ill possesse thee.

8 She whose youth hath pleased thee dispise not her age.

P. R. E.

PRECEPT. 39.

How to goe to Law, and Physicke.

GOe to Law as thou wouldest to the Physition, not but vpon vrgent occasion to prelerue thy health, or thy estate, for the lesse thou takest the one, vnlesse vpon compulsion (though some wantons vse it for their pleasure) the more shall bee thy health; and from the other, the longer thou abstainest, the more thy peace, and from both, thy better plentie: especially vndertake neither in thine old age, if thou canst refuse, for the one it soone oreturnes thee, being crasie; and for the other, least thou neuer liue to see the end. They are as necessary in their true vse as gainefull in their contrary, of which both, one thus Epigrameth.

*Lawe is a Lord, the chiefe support of
Stat*

*And therefore Lawyers valewe it at the
Rate.*

*Health is a Iewell true, which when wee
Buy,*

Physitions value it accordingly.

PRE-

PRECEPT. 40.

Admonition to Iudges and Magistrates.

BE thou a Magistrate, remember that thou art as Gods *Vicegerent* vpon earth, therefore in iudgement strue to resemble him in doing *Iustice to the utmost of thy power*. And that thou the better maist take these directions with thee.

1 First haue euer an open eare to the iust complaints of vniust dealings.

2 So lend one eare to the Accuser, as thou keepe the other for the Accused, for he that decreeth for either part before hee hath heard them both, his Sentence may be iust, but he himselfe vniust.

3 In hearing both parties, incline not to the right eare of affection, nor to the left of hatred, as to beleene arguments of perswasion for a friend before truthes of appearance for a stranger.

4 So let the cause of the poore and needie so come in equall ballance with the rich and the powerfull, that whereas there shall appeare on the one side as
the

Sir F.B.

engines of subtiltie, high hills of cunning
 aduantages, powerfull combination and
 violent persecution on the other side, the
 low vallyes of pouertie and plainnesse, pre-
 pare the way as God doth to Iudgement,
 by raising vallyes, and taking downe hills,
 laying both in an vpright leuell, so that thy
 Sentence may bee leuied vpon equall
 ground, and euer be carefull rather *Ius di-*
cere, quam Ius dare, to pronounce the Law
 then to make the Lawe vpon the authority
 of thine owne pleasure And in tryall of Life
 and Death, euer so remember Iustice, that
 you forget not mercie, wresting the fauour
 of the Lawe as farre as may bee to the spa-
 ring of life where grace promiseth amend-
 ment, knowing that there is a iust, but a
 mercifull God ouer thine head that will
 one day be thy Iudge, when thou maist say
 or thinke as hee that composed this E-
 pigramme.

Nuper eram Index, iam Iudicis ante Tri-
bunall.

Subsistens Pauco Iudicor ipse modo.

Late was I Iudge, but now I must appeare,
For to be Iudged as I haue Iudged here.

PRE-

PRECEPT. 41.

Of the moderate use of pleasures.

MAke not an occupation of any recreation, for the longest use of pleasure is but short, but the paines of pleasure abused are eternall, neither are they pleasures, being ouercommon, for as to Surfet with hony is but to disgest wormewood.

PRECEPT. 42.

Adviseth for popularitie.

BEware of affecting popularitie by adulation, for the end neuer proues good, and though attained by due deserr, yet mannage it wisely, least it proue more dangerous then contempt: for States desire but to keepe downe whom they contemne for their vnworthinesse, but to cut off whom they enuie for their greatnesse.

And therefore I aduise neither to affect, nor neglect popularitie.

Euening Considerations, or Precepts
*tending to the more Pious educa-
 tion and building up of Youth
 in Vertue and godlinesse.*

CONSID. I.

THAT seeng thy dayes are numbred,
 there is one more of thy number spent,
 and thou art neerer to thy end by one day
 then thou wast in the morning.

CONSID. 2.

Account that day lost wherein thou hast
 not done some good, or learnt some god-
 ly practise.

CONSID. 3.

Sit downe a while before thou goest to
 bed, and consider what memorable thing
 thou hast scene, heard or read that day, and
 bethinke thy selfe what vse may bee made
 of it.

CONSID. 3.

Consider what good thou hast omitted
 against God, what euill thou hast commit-
 ted against man, that thou maiest repent
 thee of both, and if thou haue done any
 good

good, know it proceedes from God. If a-
ny euill, from thy selfe.

CONSID. 5.

Whether by frailtie, or by any strong
temptation thou hast committed any grie-
uous sinne, presume not to sleepe till thou
hast vpon thy knees made a perticuler re-
conciliation with God in Christ for the
same, both by confessing the fault, and by
feruent prayer for the pardon of the same.
And thus making thy score euen with
Christ euery night, thou hast the lesse to
account when thou art to make thy finall
reckoning before his Maiestie at the last
day.

CONSID. 6.

Remember that many goe to bed and
neuer rise againe, till they bee awayked by
the fearefull noyse of the last Trumpet, and
therefore if thou desire to sleepe securely,
yeeld thy selfe into the hands of God be-
fore the closing of thine eyes.

CONSID. 7.

*Of a Meditation as thou art putting off
thy Cloathes.*

Meditate in this Action, that the day
is coming when thou must bee as
barely vnscrip't of all that thou hast in the
world as thou doest now thy selfe of the
Cloathes that thou doest weare. That thou
hast here as a Steward but the vse of thy
temporall goods for a time and after must
render an account for all that thou hast bin
trus'ted with to the owner. And this will
make thee the more warie how thou dispo-
sest them, but to the will of thy Maister.

CONSID. 8.

Arising from the sight of thy Bed.

Let the Bed put thee in minde of thy
Grace, which is now the bed of Christ.
Let the Bed-cloathes represent vnto thee
the mold of the earth that must couer thee.

The sheetes thy winding sheete, thy
Sleepe thy death, thy Waking thy resur-
rection.

And

And thus Religiously opening every morning thy heart, shut it vp every Evening with the word of God, and Prayer as it were with a locke and a key, beginning in Gods worshipping, continuing it in his feare, and ending it in his fauour, so thou shalt be sure to finde the blessing of God vpon all thy dayes labour and good indurations, and at night thou must assure thy selfe to sleepe safely and sweetely in the armes of thy heavenly Father.

According as that Diuine Poet thus traced our way as followeth.

Begin thy dayes worke when the day begins,

First blessing Gods thrise blessed name devout,

And then at Evening, when thy labour ends

Praise him againe, so bying the day about.

Hereafter follow certtaine Prayers
and graces, fitted to these par-
ties, occasions, and
purposes.

A Morning Prayer.

O Eternall God and most mer-
cifull Father in our Lord Iesus
Christ, I render vnto thee all
possible thanks that I am a-
ble, for that thou hast prefer-
ued mee this night from ail danger. Con-
tinewethy mercy vnto mee this day, giue
good successe vnto my labours. for I know
it is, in vaine to attempt that which thou
wilt not further. Keepe mee O Lord, that
I fall not into sione this day through infir-
mity, example, or prococation, that the-
row thy goodnesse, I may happily accom-
plish this day, and all the dayes of my life,
which few or many, to thee are numbred,
as the hayres of my head, that so liuing in
thy feare at last I may' dye in thy fauour,
rise againe by thy power, and raigne with
thee in thy glory. *Amen.*

Euening Prayer.

O mercifull Lord God, heavenly Father whether I sleepe or wake, liue or dye, I am alwaies in thy hands, wherefore as thy goodnesse hath vpheld me this day, that I am safe returned to my rest, when thou hast not dealt so with euery one, wherefore I humbly and heartily beseech thee to continue thy care and loue ouer mee this night and euermore. Make me O Lord, in this Image of my graue, to be mindfull of mine end, and to prepare my selfe thereafter, not being sure, but in thy mercie to behold the morning light, make me mindful O Lord, and penitent for my omissions of good, and commissions of euill, that I haue neglected or effected this day, that at the end of euery day, thus taking notice and crossing the account of my sinnes, I may so iudge and condemne my selfe, that finally by thee I be not condemned. Graunt this, and whatsoeuer else thou wilt for my good for thy mercie sake. *Amen,*

*In thy Bed, and at the approach of sleepe,
Pray thus with D A V I D.*

I Will lay mee downe and sleepe in peace
in thy mercy, for thou Lord onely makest
me dwell in safetie.

Or thus.

Thy grace, O Lord Iesus Christ, thy
loue O heauenly Father, thy comfort and
consolation O holy and blessed Spirit, bee
with mee and dwell in my heart this night
and euermore.

*Another short Morning Prayer, or so-
liloquie of D A V I D, to be said
when thou first awakest.*

MY Soule waiteth on thee, O Lord,
more then the morning watch, watch-
eth for the Morning, O God therefore bee
mercifull vnto me, and blesse mee and shew
the light of thy Countenance vpon mee,
fill mee with thy mercie this Morning, so
shall I reioyce and be glad all the dayes of
my life.

Agnus

Agurs Prayer for Content.

O Lord giue me neither pouerty nor riches, feed mee with food conuenient, least I bee too full and deny the, and say, who is the Lord, or least I be poore and feale, and take the name of my God in vaine.

Saint Austines Prayer.

*Nisereri mei Domine Indigna facientis
et Digna Patientis.*

BE merciful vnto mee, O God, doing unworthily vnto thee, and yet receiuing that from thee, that more worthy then I are denyed at thy hands, O Lord continew this mercie, and let not my ilnesse weary thy goodnesse, for thy tender patient mercies sake.

Saint BARNARDES Prayer.

D*Vlcissime Iesu Christe sit vltimum verbum tuum in Cruce, vltimum verbum meum in hac luce, & cum amplius far non possum exaudi finale Cordis desiderium.*

English.

Sweete Iesus, let the last words of thine vpon the Crosse, be the last of mine vpon

my deathbed, and when I can speake noe more, Lord heare the last desire of my heart.

A further enlargement of the penne
*upon the prayer of the Heart, taken
 from the occation of this word heart, to
 correct their ignorance that thinke
 Prayer to consist in the mul-
 tiliquis of the tongue,
 though without con-
 sent of the heart,*

Saint Austine.

1 **I**T is the heart that prayeth, the heart
 that singeth, or both song and prayer
 is in vaine.

Saint Barnard.

2 He that heares without eares can in-
 terpret our Prayers without our tongues,
 so a man may pray, and neuer open his lips.

Saint Hierom.

3 In the eares of God, a vehement
 desire is a strong cry, a remisse and carelesse
 intention, a silent and still voice.

The which may likewise by these verses
 be illustrated further.

Non

to his Sonne.

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*Non vox sed votum, non musica cordula,
sed Cor.*

*Non Clamans, sed amans Psallit in ore
Dei.*

English.

*Not voyce but vowe, not lip, nor tongue but
heart.*

*Not sound but soule that God takes in good
part.*

Grace before meat.

Most gracious God and mercifull Father, we beseech thee sanctifie these creatures to our vse, make them healthfull for our nourishment and bodies, and vs thankfull for all thy blessings and benefits through Iesus Christ our onely Saviour. *Amen.*

Another before meat.

O Eternall God, and most mercifull Father in whom wee liue, moue, and haue our being, we beseech thee blesse vnto thy seruants these creatures, that in the strength thereof we may liue to the setting forth of thy praise and glory, through Iesus Christ our Lord. *Amen.* Blesse likewise wee beseech thee, our King, Church, commons, and giue vs the peace both of body and conscience for thy deare mercie. *Amen.*

*A Prayer, Grace, or Thankesgiuing
after meate.*

CRaunt vs, most mercifull Father, after
the example of thy blessed sonne our
Saviour and his Apostles, to be thankfull
unto thee for all thy blessings, and ever to
depend vpon that providence without di-
strust, that hath at all times ever since wee
were borne, as at this present bountifull
fed vs, sustained and preserved vs, for the
which be rendered praise and thanksgiving
both now and evermore. *Amen.*

Another after Meate.

FOR this thy bountifull goodnesse in fee-
ding vs at this time, we heartily thanke
thee, O most mercifull Father, desiring thee
to feed our Soules likewise with that
meate which perisheth not, but abyeth in-
to everlasting life, that wee being fed both
in body and Soule at thy mercifull hand,
may doe that alway which is pleasing in
thy sight, through Iesus Christ, *Amen.*

Another before Meate.

ALL good we haue, we know that thou
doest send,
All good we doe is thee but to offend:
Therefore it is thy mercie we adore,
Which feedes vs now, and clothes vs sur-
more,
The which we blisse and praise in thy good
name,
Praying thee as God, be still our God the
same. *Amen.*

Another after meate.

FOR Food, for Rayment, all that we pos-
sess,
The which thou daily to our vse doest giue
Thy blessed name for euermore we blisse.
Both now and euermore all the dayes we liue,
Preserue in Peace, in health, our rich our
poore,
Both at this time, and all times euermore.
Amen.

Seate

*A Prayer, Grace, or Thanksging
after meate.*

CRaunt vs, most mercifull Father, after
the example of thy blessed sonne our
Saviour and his Apostles, to be thankfull
unto thee for all thy blessings, and ever to
depend vpon that providence without di-
strust, that hath at all times ever since wee
were borne, as at this present bountifull
fed vs, sustained and preserved vs, for the
which be rendered praise and thanksging
both now and evermore. *Amen.*

Another after Meate.

FOr this thy bountifull goodnesse in fee-
ding vs at this time, we heartily thanke
thee, O most mercifull Father, desiring thee
to feed our Soules likewise with that
meate which perisheth not, but abydeth in-
to everlasting life, that wee being fed both
in body and Soule at thy mercifull hand,
may doe that alway which is pleasing in
thy sight, through Iesus Christ, *Amen.*

Another before Meate.

ALL good we haue, we know that thou
doest send,
All good we doe is thee but to offend:
Therefore it is thy mercie we adore,
Which feedes vs now, and cloathes vs sur-
more,
The which we blesse and praise in thy good
name,
Praying thee as God, be still our God the
same. Amen.

Another after meate.

FOR Food, for Rayment, all that we pos-
sess,
The which thou daily to our vse doest giue
Thy blessed name for euermore we blesse.
Both now and euermore all the dayes we liue,
Preserue in Peace, in health, our rich our
poore,
Both at this time, and all times euermore.
Amen.

That

*Short Mementoes, or Considerations for
the Memory.*

1 CONSID.

VV Hat thou wast,
What thou art,
What thou shalt bee.

2 CONSID.

What God hath done for thee.
What he doeth,
What he will doe.

And in these Consid.

What he requireth of thee,
What thou doest.
What thou shouldest doe.

Further.

3 CONSID.

• The good thou hast omitted,
• The euill thou hast committed,
Thy punishment deserued.

How long he hath deferred,
How iustly he will punish,
How surely he will come.

The shortnesse of thy life.
The surenesse of thy death,
The strictnesse of the iudgement.

CON-

to his Sanne.

47

CONSID.

That as Death leaues thee,
Iudgement findes thee,
Iustice rewards thee.

The shortnesse of Pleasure that fels
thee,

The length of Paine that must af-
flict thee.

The griefe of Paine more then the
joy of Pleasure when it posses-
seth thee.

Further.

CONSID.

Thy misery.

- 1 In thy life.
- 2 In thy death.
- 3 After death.

1 In thy life, the miseries that accom-
pany thy Bodie.

2 The miseries which deforme thy
Soule.

In thy death the miseries which shall op-
presse thy body and Soule.

After death, the miseries which overwhelm
the cursed Body and Soule together in Hell.

How

How DAVIDS Arithmeticke casts, vp
mans life from 70. yeares, to
a Spanne.

THreescore and tenne the Age and life of
Man,

In holy DAVIDS eyes seem' but a Span:
For halfe that time we waste away in sleepe,
So onely 35. for vse we keepe.

In sorrow then, which wastes and suckes
vaines dry.

Wee count wee doe not line, but rathe dye.

In Youth and Age our Childhoods both
doth kisse,

Therefore no part of life we reckon this.

So Sleepe deducted, Youth, & Age, & sorrow,
Onely a span is all the life wee borrow.

Certaine Maximes or Sentences, wherupon
some instruction may be grounded

1 Sympathy of Manners maketh con-
iunction of mindes.

2 As the best wine maketh the sharpest
vineger, so the deepest loue turneth to the
deadliest hate.

3 Loue

3 Lone grounded vpon lust disolueth
vpon euery light occation.

4 That which comes in a moment
ends in a minute.

5 He that shewes more kindnesse then
he was wont, either hath already or shortly
intends to deceiue thee.

6 Hee that is ouer easie to beleue is
commonly ouer rash to condemne.

7 Tis lesse hard to note offences in a
great man, then easie to amend them.

8 He that feares not God, feares euery
thing.

9 Better to be buried quicke by ones
enemy aliue, then belyed by a friend being
dead.

10 Vnkindnesse where wee expect
loue is worse then blowes where we looke
for hate, for rather a Blister with a nettle
then a Pricke with a Rose.

11 Affection is to bee measured rather
by faith then by fancie.

12 He that hath most pleasure, hath not
all, and he that hath least hath some.

13 He that minds least good euer affects
most harme.

14 Ambition is the seat of Enuy, and
Pouerty the footstoole of contempt.

The Conclusion.

Exciting a speedy amendment, an early Repentance and a godly gooe upon these Reasons following.

NEuer was there more sinners, neuer lesse remorse for sinnes. Neuer was the Iudge neerer to come, neuer lesse preparation for his comming.

Whatsoever is spent in earthly vanities, they either Dye before vs or shortly follow after vs, but what like *Mary* in the practise of godlinesse shall remaine for euer to our comfort.

Which purpose, the Epitaph of a godly Charitable and Religious Gentleman that hath long agoe experienced the truth hereof in his Soule may be pertinent.

As you are so was I,
As I did so shall you dye.
What I gaue that I haue.
What I spent not lament.
Thus I end all my cost,
What I left that I lost.

The whole life of a man saue what is spent in Gods seruice, is but foolery. A
man

man liues 40. yeeres before he know himselfe to be a foole, and by that time his life is finished.

Passen not by the poore as no part of thy care, with a heart not open vnto their misery, least God from thy wants shal so turne away his face from thee.

Neither oppresse thou the pouertie of any man by thy power, for if he shall burne in Hell that giues not his owne, where shal he burne that taketh away anothers. If barrenesse in good shal bee condemned, what shal become of fruitfulnessse in euill.

If he shall be reprocued that hath diminished his Talent in goodnesse, what shal become of him that hath augmented it in euill.

Of the folly of youth, to deferre their Repentance, because they are Youth, and the unreasonable of their Reason.

IS it wisdom for him that is to sayle a long voyage; to lye playing and sleeping whilst the winde serueth, the Sea is calme the ship sound, the Pilot well, the Mariners strong.

And then to set forth when the windes
are contrary, the weather tempestuous, the
Seas raging, the Ship rotten, the pilot sick,
the Saylor's languishing.

Besides.

Euer requireth for his seruice the first
borne, the first frutes, and in the end, those
that will deferre till then, shall finde more
difficultie to repent for that sin will wax
stronger, and strength will grow weaker.

*Therefore saith Death, mounted upon
a heape of Sculles.*

To the couetous man.

To the voluptuous.

To the Ambitious Courtier.

To the proud Lady.

To the young deferring youth.

Fill thy bagges nere so full.

Take thy pleasure nere so long.

Build thy house like thy thoughts, nere so
high.

Paint nere so thick.

Deferre nere so long, to this fouour thou
must come.

Therefore this Epitaph of the rich man
with

with easie application might beset the Sepulcher of all mankind:

*Build thy house keere so high.
All delight in pleasure take,
In the Dust thou must lye,
Till the Trumpet thee awake:
Therefore all is lost and spende,
That to Vertue is not intended.*

Now my prayer is that as you grow in yeares and stature, so you may increase in Wisdome and fauour with God and man.

*Nature impart you all that she can teach.
And God supply where Nature cannot reach.*

The Abridgement of this whole
*Christian duty, in these two
Verses.*

*Tolle malos, extolle Pios, Cognosce teipsum,
Sacra tene, Paci Consule, disse Paci.*

FINIS.